

2023 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly 	1

Sample answer:

שימ, pa'al, vav consecutive imperfect (future to past)

Question 1 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of the significance of Miriam's name reflecting the era of the new king Refers to the extract and relevant commentary 	3
<ul style="list-style-type: none"> Provides an explanation of the significance of Miriam's name reflecting the era of the new king Refers to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The root of Miriam's name is מר which means bitter, reflecting the era of the new king, who feared the increased numbers of Israelites and therefore brought harsh and bitter times for them. The changed political climate of Egyptian nationalism also caused dislike, distrust and fear of foreigners, causing the oppression of the Israelites. Miriam's name reflects this era of hardship imposed by the king, especially in the form of hard labour.

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of Moses' reluctance Refers to the extract and commentary 	3
<ul style="list-style-type: none"> Provides an explanation of Moses' reluctance Refers to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some explanation 	1

Sample answer:

Moses' words '*Please/I beg you O Lord*' demonstrate his reluctance to approach the Egyptians, as G-d has asked him. He states that he is not a man of words, and never has been, saying that he is slow of speech. Commentary expands on this stating that even since the first time Moses heard G-d's voice, and his experience at the Burning Bush, he still finds it difficult to speak.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly 	1

Sample answer:

יִרְהוּ, hifil, vav consecutive imperfect (future to past)

Question 2 (c)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the power of the Almighty as conveyed in the extract 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The Lord replies to Moses' uncertainty about going to speak to Pharaoh through his rhetorical questioning, '*who gives man speech? Who makes him dumb or deaf, seeing or blind?*' indicating that He is all-powerful. He also tells Moses to use a specific rod to perform signs/miracles with, through which His power will be revealed.

Question 3 (a)

Criteria	Marks
• Provides a rationale according to <i>peshat</i> and <i>derash</i>	2
• Provides some relevant information	1

Sample answer:

According to *peshat*, David demanded that his wife Michal be returned to him as he had paid the bride-price of 100 Philistine foreskins and was claiming his dues. According to *derash*, David was interested in maintaining links with the House of Saul as Saul's son-in-law and heir to Saul's kingship through Michal's return.

Answers could include:

This also reinforced David's insistence on the validity of his marriage to Michal, which Saul had denied.

Question 3 (b)

Criteria	Marks
• Provides a thorough explanation of the effect of the repetition of וישלח	4
• Provides a sound explanation of the effect of the repetition of וישלח	3
• Provides an explanation of the effect of the repetition of וישלח	2
• Provides some relevant information	1

Sample answer:

In verses 12, 14 and 15 וישלח evokes urgency and action, reflecting specific missions. The first time describes Avner's urgency in sending messengers to David, to indicate his changing loyalty from the House of Saul to the House of David. The second time expresses David's demand from Ishboshet, to bring his wife Michal to him, highlighting tension and urgency. Lastly, Ishboshet sent for Michal, who was abruptly taken away from her husband Paltiel the son of Laish. This verb demonstrates movement and progression, adding dramatic tension to the passage.

Question 4

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of David's claim of innocence Makes detailed reference to the extract and commentary 	3
<ul style="list-style-type: none"> Provides an explanation of David's claim of innocence Makes reference to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

On hearing of Abner's death, David immediately proclaimed his innocence, נקי אבני. He ordered public mourning for Abner through Joab. The greatest proof was that he followed the bier, thus compromising his honour. The Mishnah states that a king may not follow a bier. He did this, not only to give honour to Joab but mainly to emphasise his innocence.

Answers could include:

He cursed Joab and his household for killing Abner, with maladies such as skin eruptions, death by sword, famine and needing a staff to walk, or men doing women's work due to physical incapacity.

Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the commentary's foreshadowing 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Commentary states that the Ark should have been carried on the bearers' shoulders. Although this was a new wagon that had not been used for any profane purpose, nonetheless the very fact a wagon was being used to transport the Ark was a tragic and fatal error.

Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound account for G-d's reaction Makes detailed reference to the extract and commentary 	3
<ul style="list-style-type: none"> Provides an account for G-d's reaction Makes reference to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Uzzah touching the Ark to prevent it from falling off the cart infuriated G-d. Despite his good intentions to save it from damage, his action was prohibited as the Ark was sacred. Holy objects have enormous power and therefore require mindfulness. Uzzah's unthinking act therefore enraged G-d, who killed him.

Question 5 (c)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a sound understanding of the vocalisation of the <i>vav</i> 	3
<ul style="list-style-type: none"> Demonstrates an understanding of the vocalisation of the <i>vav</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

- Regular use of the conjunctive *vav* – *vav* takes a *sheva*
- When a word begins with a בּוּמַפּ letter, the conjunctive *vav* takes a *shuruk*
- This is the rule of the *vav* consecutive for imperfect to perfect (future to past), the *vav* takes a *patach*

Question 6 (a)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly 	1

Sample answer:

י.ש.ב. pa'al, infinitive construct

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation for the king's banquet Makes detailed reference to the extract and commentary 	3
<ul style="list-style-type: none"> Provides an explanation for the king's banquet Makes reference to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The king's banquet was an opportunity to show his wealth and power. His home was established in a new capital, showing his military might and the interior was lavishly decorated, indicating his wealth. He was also celebrating his marriage to Vashti, according to commentary. Through faulty calculations, he believed that the Jews no longer posed a threat to his position and that was cause for celebration.

Answers could include:

His wars of conquest were completed.

Question 7 (a)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the rule of the definite article 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

הגורל follows the rule of the definite article in its regular form, where the *hey* is vocalised by a *patach* and the following letter (*gimmel*) takes a *dagesh*. Whereas הראשון is the definite article followed by a guttural letter, whereby the *hey* takes a *kamatz* instead of *patach*, to compensate for the missing *dagesh* in the *resh*.

Question 7 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of Haman's deceit according to commentary 	3
<ul style="list-style-type: none"> Provides an explanation of Haman's deceit according to commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Haman's deceit is conveyed through his ambiguous choice of words, as it can be interpreted as either physical, spiritual or financial destruction. Haman deliberately avoided using the words 'kill them' when referring to the Jews, as he was unsure what the king's reaction to this request would be. He initially wanted Achashverosh to think he was only advocating for forced assimilation or financial ruin as opposed to complete annihilation.

Question 7 (c)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of how Haman persuaded the king, regarding his action against the Jewish people • Refers to the extract and commentary 	4
<ul style="list-style-type: none"> • Demonstrates a sound understanding of how Haman persuaded the king, regarding his action against the Jewish people • Refers to the extract and/or commentary 	3
<ul style="list-style-type: none"> • Demonstrates an understanding of how Haman persuaded the king, referring to the text and/or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Haman claimed that ‘there was a certain people scattered and dispersed’ throughout the provinces who lived by different laws and didn’t obey the king’s laws; it was, therefore, not worthwhile for the king to tolerate them. Commentary explains Haman did not mention they were Jews as Ahasueres might have spared them in deference to Mordechai. Haman also emphasised they were scattered throughout the lands and cities but separate from others, who would not come to their aid, and they were even divided amongst themselves and would not unite in self-defence.

Answers could include:

According to commentary, Haman highlighted these differences to show they were universally despised, didn’t pay taxes, and used the excuse of Shabbat/Festival observance and prayer/blessings when called to perform labour. They also did not follow the laws in civil suits, casting them as outsiders, not worthy of living or having as subjects.

Section I — Prescribed Text – Tanakh

Part B

Question 8

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough assessment of how the Tanakh reveals different forms of conflict in all aspects of life Composes a cohesive and logical response Makes detailed reference to the extracts provided and other verses studied 	9–10
<ul style="list-style-type: none"> Provides a sound assessment of how the Tanakh reveals different forms of conflict in all aspects of life Composes a logical response Makes reference to the extracts provided and/or other verses studied 	7–8
<ul style="list-style-type: none"> Provides some assessment of how the Tanakh reveals different forms of conflict in all aspects of life Composes a structured response Makes some reference to the extracts provided 	5–6
<ul style="list-style-type: none"> Demonstrates an understanding of how the Tanakh reveals different forms of conflict in all aspects of life Attempts a structured response 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answer could include:

- The varied forms of conflict that have been experienced by characters and individuals within the Tanakh, reveal the complexities of life; and the way the Tanakh mirrors the universal realities of struggle and adversity in diverse ways, whether it be in war or everyday life.
- In Exodus 2:12–13, Moses strikes an Egyptian who he saw beating a Hebrew, killing him and hiding him in the sand. The next day he saw two Hebrews fighting and rebuked them. In fear of his life at the hands of Pharaoh, he fled to Midian. This demonstrates the obviously negative effect of physical conflict and fighting, as well as Moses' response, which resulted in his own departure and isolation from the Jews' plight in Egypt.
- In Exodus 5:1–2, the heightened conflict between Pharaoh and the G-d of the Hebrews, expressed through Pharaoh's bondage of the Hebrews themselves is noted through Pharaoh's response to Moses and Aaron, '*Who is the Lord that I should heed Him and let Israel go?*' Following this encounter, Pharaoh increased the intensity of the labour of the Hebrews, adding to their physical hardship and burden. This instance reveals how conflict can be exacerbated when the name of G-d is cited, especially by those who do not believe in G-d.

- In II Samuel 2:17 and 22, the battle between Avner and the men of Israel ensues against David and his soldiers. This ongoing conflict between the House of David and the House of Saul, until David is crowned as king over all of Israel replacing Saul, testifies to the rivalry and political contention that existed during this time. A conflict of conscience arises when Avner (the general of Saul's army) begs Asahel, the brother of Joab (David's general) to stop pursuing him, or he would be forced to kill him. Despite them being on opposing sides, there was a certain awareness of the consequences of this conflict, again showing the complexity of conflict in the Tanakh.
- In II Samuel 4:10–11, David becomes enraged at the men who brought him Ishboshet (son of Saul's) head, as even though these men thought they were bringing David the head of his enemy, David considered Ishboshet a 'blameless man in bed in his own house'. David compares this incident to the intentions of the Amalekite who killed Saul, thinking he was bringing David good news, and was punished by death. In this case, David says he will certainly avenge Ishboshet's death and rid the earth of these men. These divergent views of conflict and justice, as well as blame and responsibility, highlights the distinctive nature of David's perception of conflict and its deserved results and consequences in this particular scenario.
- In Esther 4:13–14, Mordechai responds to Esther's inner conflict and fear for her life, in going to King Achashverosh to plead for the Jewish people's survival. Mordechai's statement that she shouldn't imagine that she will be spared by being in the king's palace; but rather on the contrary, relief and deliverance will come to the Jews regardless, causes her to strengthen her resolve. She decides to fast with her maidens and instructs Mordechai to tell the Jews of Shushan to do the same. Indeed, it is often inner conflict and anxiety that can reveal one's strength of character and faith.
- There are other instances in the Tanakh where dispute and rivalry are rife, reflecting the universal nature of such sentiments and its commonplace occurrence in all aspects of life. The Tanakh is therefore not only a rule book or blueprint for life, but an insight into the unchanging patterns of human nature over time. Instances such as Reul's daughters chased away by other shepherds; marital conflict due to divergent opinions of David and Michal; Philistines and Amalik attacking Israel; Moses in conflict with G-d, refusing to accept leadership role.

Section II — Prescribed Text – Mishna

Question 9 (a)

Criteria	Marks
<ul style="list-style-type: none"> Summarises the responsibilities of individuals bearing objects within a public domain 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Individuals must be aware of their surroundings, specifically people who are walking towards them, or behind them. Warnings should be given to avoid collision if one steps unexpectedly.

Question 9 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of who is חיב and who is פטור Makes detailed reference to examples 	5
<ul style="list-style-type: none"> Provides a sound explanation of who is חיב and who is פטור Makes reference to examples 	4
<ul style="list-style-type: none"> Provides a satisfactory explanation of who is חיב and who is פטור Makes some reference to examples 	3
<ul style="list-style-type: none"> Provides an explanation of who is חיב and who is פטור 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

If two people walking towards each other collide, one holding a jug and the other a beam, and the jug is broken by the beam, the owner of the beam is exempt, as they both have permission to walk in the public domain.

As well, the owner of the beam is exempt if the owner of the jug walks hurriedly behind the owner of the beam and walks into him, breaking the jug as he caused the accident.

However, if the owner of the beam stopped to rest unexpectedly, and the jug crashed into the beam and broke, the owner of the beam is liable, as he caused the accident by doing something unexpected. If he verbally warned the jug owner, however, he is exempt.

Answers could include:

If the owner of the jug in front and the owner of the beam walked hurriedly behind him and broke the jug, the owner of the beam is liable. However, if walking normally the owner of the jug stopped unexpectedly, the owner of the beam is exempt unless he was warned, and then he would be liable.

Question 9 (c)

Criteria	Marks
<ul style="list-style-type: none"> Identifies TWO features of Mishnaic language in this extract 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Legalese/legal Mishnaic terminology: חיב/פטור

Use of present tense: בא

Answers could include:

Inseparable preposition ש

The word של

Question 10

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of how the concept of 'benefit' influences the Mishnaic laws 	4
<ul style="list-style-type: none"> Provides a sound explanation of how the concept of 'benefit' influences the Mishnaic laws 	3
<ul style="list-style-type: none"> Provides an explanation of how the concept of 'benefit' influences the Mishnaic laws 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

As a general rule, if an animal benefits from food that did not belong to its owner, the owner pays the value of what was benefited, as the owner has saved the money they would have spent on buying that amount of food for their animal. The Mishna qualifies this rule by teaching that if an animal eats in a public place, the owner only pays what they benefited; but if the animal ate food from the sides of the street, where they were not expected to walk, the owner pays full damages.

Answers could include:

Similarly, if an animal ate food from the area in front of the entrance to a store, the animal's owner pays only what it benefited (because it is a public place), whereas if it entered the store and ate food from inside the store, the owner pays for what it damages, as the store is the victim's property.

Question 11 (a)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of the laws and ethics of the Mishnaic period • Integrates relevant examples from the extract 	5
<ul style="list-style-type: none"> • Demonstrates a sound understanding of the laws and ethics of the Mishnaic period • Provides examples from the extract 	4
<ul style="list-style-type: none"> • Demonstrates a satisfactory understanding of the laws and ethics of the Mishnaic period • May provide examples from the extract 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of the laws and ethics of the Mishnaic period 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The following laws reflect the culture and lifestyle of those who lived during the Mishnaic period, revealing the ethics of personal responsibility. For example:

1. A common occupation was blacksmithing. If a spark flew out from under the hammer of a blacksmith and this damaged someone else's property, the blacksmith is obligated to pay for the damage, as he should have been more careful to work where sparks would not cause danger.
2. Transporting goods was done with animals. If a camel passed through a public street loaded with a bundle of flax, and the flax extended into the shop and was set on fire by the shopkeeper's lamp, and then this camel set fire to a large house, the owner of the camel is obligated to pay for the damage to the house, as he should not have overloaded his camel.
3. There was no electricity in those times. If the shopkeeper had put a lamp outside in the street, and the camel's flax caught fire as it passed the lamp and set fire to the house, the shopkeeper in this instance is obligated to pay for the flax and the house (because he placed his lamp where it could cause damage).

Question 11 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates an understanding about how Rabbinic laws justify the ruling of Rabbi Yehuda 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

It is a Rabbinic law to place the Hanukkah light outside in full view; and Rabbi Yehuda's view that the shopkeeper whose lamp was a Hanukkah light, is not obligated to pay damages, is therefore justified.

Section III — Unseen Text – Tanakh

Question 12 (a)

Criteria	Marks
• Describes the Israelites' response to Joshua's warning	2
• Provides some relevant information	1

Sample answer:

The Israelites express their willingness to serve only Hashem and agree to be witnesses to this attestation.

Question 12 (b)

Criteria	Marks
• Provides the correct translation	1

Sample answer:

If

Question 12 (c)

Criteria	Marks
• Provides an example of the pausal form	1

Sample answer:

גִּשְׁמֵעַ (verse 24) / אֶפְרָיִם (verse 30)

Question 12 (d)

Criteria	Marks
• Provides a sound description of Joshua's reminder of the Covenant with G-d	3
• Provides a description of Joshua's reminder of the Covenant with G-d	2
• Provides some relevant information	1

Sample answer:

He establishes decrees and laws, and records these in a Sefer Torah. He also sets up a large stone as a witness, to remind the Israelites to always obey and be faithful to G-d.

Question 12 (e)

Criteria	Marks
• Parses correctly with meaning	2
• Provides some relevant information	1

Sample answer:

קום, hifil, vav consecutive imperfect (future to past), and he set her (it) up

Question 12 (f)

Criteria	Marks
• Parses correctly	1

Sample answer:

לה, piel, vav consecutive imperfect (future to past)

Question 12 (g)

Criteria	Marks
• Identifies biographical details about Joshua	2
• Provides some relevant information	1

Sample answer:

Joshua was the son of Nun, he died at the age of 110, and was buried on his own property at 'Timnat Serach', in the region of Efrayim.

Question 12 (h)

Criteria	Marks
• Outlines Joshua's legacy	2
• Provides some relevant information	1

Sample answer:

Joshua's legacy is seen through the way the Israelites remained faithful to G-d during the lifetime of the elders who lived after Joshua's death. This was achieved through keeping G-d's instructions as he had warned them.

Question 13 (a)

Criteria	Marks
• Provides the correct translation	1

Sample answer:

To the Jordan

Question 13 (b)

Criteria	Marks
• Clearly outlines the state of Gideon's army in verse 4	2
• Provides some relevant information	1

Sample answer:

Even though Gideon's men are tired, they pursue the enemy.

Question 13 (c)

Criteria	Marks
• Demonstrates a sound understanding of Gideon's response	3
• Demonstrates an understanding of Gideon's response	2
• Provides some relevant information	1

Sample answer:

Gideon had requested food for his men. The men of Sukkot and Penuel both refused and taunted Gideon, 'Are the palms of Zevach and Salmuna in your hands already, that we should feed you and your army?' Gideon swore to the officials of Sukkot that he would thresh their bodies with desert thorns and briars once he defeats the enemy, and in the case of Penuel, he would tear down their tower.

Question 13 (d)

Criteria	Marks
• Accounts for the presence and absence of the dagesh	2
• Provides some relevant information	1

Sample answer:

The *dagesh* in the first bet in בְּשׁוֹקֵי follows the rule of '*begeh ketef*' (beginning of the word); and the absence of the *dagesh* in בְּשָׁלוֹם is due to the previous word ending with an open vowel.

Question 13 (e)

Criteria	Marks
• Parses correctly with meaning	2
• Provides some relevant information	1

Sample answer:

נתן, pa'al, imperative, give

Question 13 (f)

Criteria	Marks
• Correctly identifies the results of Gideon's interrogation	1

Sample answer:

Gideon received a list of the leaders and elders of Sukkot from the young boy, with 77 names.

Question 13 (g)

Criteria	Marks
• Provides a thorough evaluation of Gideon's military leadership using examples	5
• Provides a sound evaluation of Gideon's military leadership using examples	4
• Demonstrates a satisfactory understanding of Gideon's military leadership using examples	3
• Demonstrates some understanding of Gideon's military leadership	2
• Provides some relevant information	1

Sample answer:

Gideon had a small army which continued to fight despite being hungry and tired, showing his strong leadership which inspired loyalty and motivation.

He looked after the needs of his army, asking for food from the leaders of Sukkot and Penuel.

Despite being mocked by both, he captures the two kings of Midian and causes the enemy camp to go into panic, showing Gideon's forceful leadership and successful military tactics.

He cleverly captures a young boy and interrogates him, getting the information needed to seek revenge against those who previously mocked him, showing his persistence and follow-through as a strong military leader.

2023 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	1	Exodus 1:8–14	H2.1
1 (b)	3	Exodus 1:8–14	H1.1, H2.4
2 (a)	3	Exodus 4:10–17	H1.1, H3.2
2 (b)	1	Exodus 4:10–17	H2.1
2 (c)	2	Exodus 4:10–17	H1.3, H3.1
3 (a)	2	II Samuel 3:12–16	H1.3, H3.2
3 (b)	4	II Samuel 3:12–16	H1.1, H1.3, H2.3
4	3	II Samuel 3:28–32	H1.3, H3.2
5 (a)	2	II Samuel 6:3–7	H1.3, H3.2
5 (b)	3	II Samuel 6:3–7	H1.3, H3.2
5 (c)	3	II Samuel 6:3–7	H1.1
6 (a)	1	Esther 1:1–7	H2.1
6 (b)	3	Esther 1:1–7	H1.3, H3.2
7 (a)	2	Esther 3:7–11	H1.1
7 (b)	3	Esther 3:7–11	H1.3, H3.2
7 (c)	4	Esther 3:7–11	H1.3, H3.2

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
8	10	Exodus 2:12–13, Exodus 5:1–2, II Samuel 2:17, 22, II Samuel 4:10–11, Esther 4:13–14	H1.3, H2.4, H2.5, H3.1, H3.2, H3.3

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
9 (a)	2	Mishna, Bava Kamma 3:5	H1.3, H2.5
9 (b)	5	Mishna, Bava Kamma 3:5	H1.3, H2.5
9 (c)	2	Mishna, Bava Kamma 3:5	H1.3, H2.5
10	4	Mishna, Bava Kamma 2:2	H1.3, H2.4, H2.5
11 (a)	5	Mishna, Bava Kamma 6:6	H1.3, H2.4, H2.5, H3.1
11 (b)	2	Mishna, Bava Kamma 6:6	H1.3, H2.5

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
12 (a)	2	Joshua 24:20–31	H1.3
12 (b)	1	Joshua 24:20–31	H1.3
12 (c)	1	Joshua 24:20–31	H2.2
12 (d)	3	Joshua 24:20–31	H1.3
12 (e)	2	Joshua 24:20–31	H1.2
12 (f)	1	Joshua 24:20–31	H1.2
12 (g)	2	Joshua 24:20–31	H1.3
12 (h)	2	Joshua 24:20–31	H1.3
13 (a)	1	Judges 8:4–9, 12–17	H1.3
13 (b)	2	Judges 8:4–9, 12–17	H1.3
13 (c)	3	Judges 8:4–9, 12–17	H1.3
13 (d)	2	Judges 8:4–9, 12–17	H2.2
13 (e)	2	Judges 8:4–9, 12–17	H1.3, H2.2
13 (f)	1	Judges 8:4–9, 12–17	H1.3
13 (g)	5	Judges 8:4–9, 12–17	H1.3